THE Door of Salvation OPENED:

OR,

A *Voice from* Heaven

To Unregenerate Sinners.

Plainly ſhewing the Neceſſity of opening your hearts to Chriſt, or elſe he will open Hells mouth to devour you.

With many ſweet invitations to come to him that they might have Life, and be hidden from the Wrath of God, which is worſe then death.

Together with the dreadful condition of the ſtubborn and hard-hearted Sinners.

Dealing impartially with their Souls, pronounding bleſſing and curſing, life and death, Salvation if you open to Chriſt, Damnation if you refuſe Chriſt.

By *T. P.*

Mal. 4. 1. *For the day is coming that ſhall burn as an Oven, and all the proud, yea and all that do wickedly, ſhall be as ſtubble; and the day cometh that ſhall burn them up, ſaith the Lord, and ſhall leave them neither root nor branch.*

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BODLEIAN
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THE Door of Salvation OPENED.

Revelations 3. 20.

Behold I ſtand at the Door and knock, if any man hear my voice, and open the door, I will come into him, and ſup with him, and he with me.

IT hath pleaſed the moſt Wiſe diſpoſer of all things, out of the Riches of his free Grace, to tender Jeſus Chriſt to poor loſt and undone Sinners, and alſo it pleaſed the Lord Jeſus, not onely to be for ſinners to redeem them from Death, and the Curſe of the Law, that he might open a way for poor loſt ſinners to return to God, but is alſo pleaſed to ſtand knocking at the doors of their hearts, to woe, to beſeech, and intreat poor Souls to be reconciled to God,

These Words now Read, are very full of matter, and upon each Word might almost be written an intire Volume, but my narrow scantling will not permit me to explain the terms, only come to the main intended. I might hence raise many Observations, but I shall name but one, and insist on it.

Doct. That Jesus Christ waits, and calls long upon Sinners, and earnestly labours with them for Admission, he stands at the door and knocks.

A hundred and twenty years waited he upon the old World, Thirty years upon the Jews, forty years in the Wilderness by Signs and Wonders; these one Hundred years well nigh hath he waited upon England: twenty years he waits upon one Sinner, forty years upon another: how often doth he say to us: Open to me, my Sister, my Love, my Dove, my undefiled, for my head is filled with dew, and my Locks with the drops of the night, Cant. 5.2. Mat. 23.37. How often would I have gathered thy Children, as a Hen gathereth her Chickens, but ye would not: What do these passages hold forth, but the love of Christ? But to enlarge a little.

1. Christ gives not sinners over, though they have given him no answer at all, though they lie in the Bed of ignorance, and mind not the Dignity of his person, nor the Heavenliness of his voice, nor the Excellency of his Salvation: and though he call louder and louder, & knock harder & harder, Rom. 13. 11. It is high time to awake out of sleep, the night is far spent, the day is at hand, yet Christ waits still to be gracious.

2. Christ hath continued knocking and calling, though sinners have made light of his invitations: though the soul be lazy, and hath put off his coat, and cannot put it on, and hath washed his feet, and is loath to defile them, yet for all this, Christ puts his Hand by the hole of the Door.

2. Christ hath not given over knocking; though sinners have opened their mouths against him, & reviled him, yet he stands thrusting at the doors of sinners hearts, & he waits and labours much to Reconcile the Soul to God, he sends his Ministers, who entreat and exhort, though all to no purpose.

But to give you the Reason why Christ is thus gracious to such graceless souls.

Reas. 1. Christ continues knocking at the sinners hearts: that he might glorifie his free Grace and Love in Converting some poor

Soul to himself, that the Soul might be brought to see the tender care of Christ, and his vehement desire to bestow himself upon him, that he might at length see the free Bounty of Christ in his long Calling: Open to me, open to me: that it might see Salvation to be had no where else: that the heart at length sees it must open to Christ, or else it must perish, that it might see its lost condition without Christ, that it might see Christs Travellings and Sufferings, Torments and Tortures, and all to Redeem and save him, who was lost for ever without him.

Reas. 2. Christ continues knocking and inviting, that in the end he might gain the Soul; to esteem him as the only and desirable Object in the World, that the Sinner at length may confess it is better to let Christ in, then to keep Christ out: that the Soul may see him whom he hath Reviled, yea Crucified all his Life, see him to be the sweetest Saviour and the loveliest Man in the world: and delight in him; and as it were, be Ravished with his Excellencies.

Reas. 3. Christ knocks long at the doors of Sinners hearts, that thereby he might Magnifie the Glory of his Justice in their utter Ruine and Destruction; for now, O Soul,

Soul, wilt thou be left without Excuse, thou stout Rebel that stood'st it out against the Lord, that though he called again and again, thou wast resolved thou wouldst not hear, though mercy were upon his Knees before thee, and begged thee to give admission to the Lord of Life; yet Impenitent thou wert, and Impenitent thou would'st be: Miserable thou wert, and miserable thou wilt be.

Therefore will he magnifie the Glory of his Justice upon thee, and make thee smart to purpose, because thou would'st not hear the voice of the Charmer, though he Charmed never so wisely, now you have no longer any Cloak for your sins; now take what falls, expect a Reward according to your works: For the Righteous Lord loveth Righteousness, but the Wicked his Soul hateth: as it is in the 11th. Psalm 5. 6, 7. verses. No marvel now if the Lord Rain Fire and Brimstone, and an Horrible Tempest; for this shall be the Portion of their Cup, who have disposed the Rich Grace of God, and abused his Patience and Long-suffering towards them, Mal. 4. 1. For the Day is comming that shall burn as an Oven, and all the Proud, yea, and all that do Wickedly shall be as Stubble, and the Day commeth that shall burn them

up, saith the Lord, and shall leave them neither Root nor Branch. But to proceed to Application, the main thing intended: the Uses I shall make are these three.

1. Exhortation to sinners.
2. Terrour and affrightment.
3. Incouragement, and then close all with some Directions.

Use. 1. Of Exhortation, to Exhort and stir up, if it be possible, every secure Sinner to stand it out no longer, but to set open your hearts, that the King of Glory may enter in. O sinner, now Christ is standing, and calling to thy soul, If thou wilt hear and open, I will come in unto thee. Now Christ is saying, I know thy Work, I know well enough what thou hast been, and what thou hast done: I know thou hast been a Blasphemer, or a Drunkard, or a Whoremonger, or a Thief, or a Sabbath-breaker, and a Scorner, yet I stand at the Door this Day and knock, I will receive thee unto mercy, I will forgive thee all thy sins, I will accept, I will heal, I will save thy soul, if thou wilt open thy heart this day unto me, and let me in: O Brethren, for Christ his sake, refuse not Christ, do not reject nor neglect so great Salvation, so ample a Salvation, so waiting a Salvation, lest you perish.

1. Consider the necessity you have of him: Give me Children, or else I dye saith Rachel: O give me Christ, or else I perish for ever. Can you be saved without Christ? And if you may have Christ but for opening the Door, Then while it is called to day, hear and open to him: If the Door of Grace should be shut, because the Door of thy heart is shut, thou wouldest be shut up with a vengeance for ever.

2. Consider what answer wilt thou be able to make at the great day, if thou wilt harden thy heart & not open, why, what, wilt thou? Why, what canst thou plead for thy self at the day of Judgment? Wilt thou say, the Gospel never offered thee Christ? why, thou hast heard this day, If any man will hear and open, I will come in and sup with him: wilt thou say, I would have opened my heart had it not been for the love of Sin, or for ease, or of liberty, or honour, or friends, or Companions? Oh! how will men and Angels hiss at thee? This is the person who for Lusts sake forsook his mercies, who for a little vanity rejected his own Salvation: O how wilt thou curse thy self, that nothing, nay, for that which is worse then nothing, thou hast put off Christ and his Salvation: there-

therefore Men, Brethren and Fathers, hearken unto me: as Moses said to the Israelites, so this Day propound I unto you, Blessing and Cursing, Life and Death, Salvation, if you open unto Christ, and Damnation if you refuse Christ: Oh for the Lords sake, chuse not Cursing but Blessing: chuse not Death but Life: chuse not Hell but Heaven: chuse not Sin but Christ: though you have formerly slighted him, if yet you will regard; though you have formerly contemned him, yet if you will praise him, though you have formerly resisted, if yet you will yield, if yet you will consent, if yet you will become willing to open unto Christ, Christ will be yours, mercy will be yours, and Salvation will be yours: and what would you have more? What, will not all this do? Will not Mercy allure you? Will not Love constrain you? Then give me leave to Reprove you, and affright you if it be possible, out of those Depths of Satan into which you are fain: However, I am resolved whether you will or no, and the Lord fasten it upon your Souls.

Use. 2. Of Terrour to you who have no Communion with Christ, that have

refused

refused to let in the King of Glory: Oh seriously lay to heart your unspeakable misery for ever. And here I know not how to begin, if Non-communion with the Church of God, be so direful a Curse, that makes Cain cry out: Thou hast driven me out this day from the face of the Earth, and from thy face shall I be hid, I shall be a Fugitive and a Vagabond on the Earth, and every one that finds me shall slay me, Gen. 4. 14. Oh then what is Non-communion with Jesus Christ: Luther did profess, that he would not be in Heaven if God were not there, but he would rather chuse to dwell in Hell if God were there. O Soul, where wilt thou abide after Death? let me begg thee to ask thy Soul these Questions following.

1. In the Bowels of Love and Mercy, let me beg thee to ask thy Soul this question, How long will this Life and the Comforts of it last? Thy Soul is Immortal and must never Dye, but it must have a being somewhere to all Eternity: this Worlds happiness is it Everlasting? No surely, thy Money, and thy Corn, and thy Land, will do thee no good in the great Day: Oh what hast thou done for hereafter? what

what hast thou laid up for the World to come? Is the door of thy heart open to Christ? Alas, is thy poor Soul unarmed all this while?

Q. 2. What will become of thee when this life and all the comforts thereof are gone? O hard hearted Sinner, this broad way which thou walkest, will never lead thee to the promised Land, thy Gold and Silver Key will never open Heavens Gate for thee, thy care for this Worlds good, will not plead for thee before the Judge, all thy careful friends and acquaintance with whom thou hast spent many joyful hours, their good word will stand thee in no stead: then thou wilt be ready to cry: Oh where is the Christ that I have despised? Oh where is the JESUS which I have resisted: will he plead for me? No surely, but go to the Gods whom thou hast chosen: Oh, what will become of me? Must I not dye? Oh whether will death carry me? Into which of the Regions of the World will my death land me: either of light or darkness? To which of these two Regions am I now traveling? Certainly the way of pleasure or worldly profit; the broad way of the world, it is not the way to transport me to heaven, and everlasting happiness: say Oh

Sinner

Sinner to thy Soul, what must I be taken from all my Glory and Greatness? From all my Delights and Dalliances, and be thrown like Lucifer, Son of the morning, from all my brightness, into blackness and darkness for ever: when Death hath closed up my eyes, must I awake in Everlasting Flames? I sinner, thou shalt without Remedy, unless thou open to the Lord Jesus Christ.

Q. 3. Ask thy Soul on which hand thou art like to stand in the day of Judgement, on the Right hand, or on the Left; among the Sheep, or among the Goats: if thou wilt not hear and Open now, if thou wilt not hear and Open now, if thou wilt not open thy Heart now, be assured the Devil will open Hells mouth for thee; what will be the end of those joys, which now so make glad thy heart? you who are in the broad way to Destruction, and utter separation from Gods Presence for ever: Thy pleasures here we may judge of: Oh but who can tell the thousandth part of those fiery Torments, to which thou art liable in the other world: while thou livest here thou art a cursed Sinner, and when thou dyest thou shalt be a Damned Creature: daughter thou livest, thou art for [illegible]

common providence, and art a meer stranger to Saving Promises: if thou lookest upwards God is frowning, and his Wrath is revealed from Heaven against thee, Rom. 1. 18.

The Heavens and their Hosts are ready every moment to discharge Gods Curses, like Thunder-bolts against thee: if thou lookest downwards, thou mayest see Hell gaping and opening its Mouth to swallow thee up quick; many Dangers attend thee every Day, many miseries every moment, Legions of Devils stand about thee, watching for thee, and waiting only for leave from God, to drag thy Soul into the Lake of fire.

Ah when thou dyest man, what must thou then do? When the Captain Death strikes, whole Armies of Woolves will fall upon thee: Look to it, and remember thou wert once warned, for if thou dyest Naturally, before thou Livest Spiritually, thou dyest Eternally; Saint Augustines Prayer was: O Lord Hack me, Hew me, Burn me here, but spare me hereafter: As long as thou refusest to hear Christ's Voice, thou hast a Hell upon Earth: It is not the multitude of thy Companions that go thither, shall any whit lessen thy Torments, but rather

encrease

crease them, thy Life that hath been
ll of Worldly joy, shall end in deadly
oe.

All you into whose Hands this little Book
ll come, Oh let me beg you to consider in
ole bowels of Love you have to your own
ouls, how your hearts can indure to think
being shut out of Heaven, out of blessed-
s for ever: Ask your heart these questions:
an I burn? Can I endure the vengeance
Eternal Fire? Will boyled Oyl, burning
imstone, Scalding Lead, a glowing
ben, a scorching Furnace, be an easie
lodging for me? Oh why, oh my Soul,
ilt not thou be perswaded to repent? is there
o much Pain in that? Thou art ready to
y, thou canst not bear a Cross or an afflicti-
n, a Scoff or a Reproach: talk to thee of
Crucifying the Flesh, of parting with thy
lust, with thy Worldly Companions, of
tering in at the Straight Gate; O these
e hard sayings, who can bear them?

But how wilt thou do to dwell with De-
uring Fire? How wilt thou dwell with
Everlasting Burnings? Whatsoever thou
thinkest now, think what Hell will be when the
Day comes thou must descend into it? thou
canst Drink or Laugh away the fear of it, but
what

what will it be to thee when thou feelest thy
self wrapped up in the Flames of it, and no
a drop of Water left to cool thy Tongue?
Think on Hell, Oh Soul, and then think
on Christ, and consider if a Redeemer from
such misery be not worth the accepting; think
on Hell, and then think on Sin, and Carnal
Pleasures and Delights, and consider how
they will relish with thee, when thus salted
with Everlasting Fire; are these the price
for which thou sellest thy soul to Hell? O
bid these Lusts and Pleasures be gone; let
your Companions in Sin be gone, and
though you loved them well, and have spent
your time sinfully with them, yet tell them
you must not Burn for them, that you will
not Damn your soul to please your flesh.

Having thus as briefly as may be, laid
down the Use of Terrour, to which I hope will
awaken some poor Soul out of the depth of
Carnal Security; Now I shall proceed
to the last Use of Incouragement; to In-
courage poor sorrowful Sinners to Venture to
[illegible]

Use. Oh poor Soul, hast thou kept Christ out a long time, and art thou not yet resolved to open thy heart to him: what shall I say to thee? Let me say this, Christ waits still for thee: Christ is willing still to receive thee, then why wilt thou undo thy self by neglecting great Salvation? Let the consideration of the Message Christ brings you, of the Errand he comes on, it is not a small world he brings: it is not a dreadful Errand: if Christ had come to destroy thy Soul, could he have had less welcome than you give him? Oh for your souls sake receive him, entertain him, for there is great fulness in him. Oh ye Fools, when will ye be wise? come unto Christ, and he will have mercy on you, heal all your backslidings, and love you freely: but some poor souls will be ready to say, I have a desire to come to Christ, but I am afraid Christ will never receive such a wretched Sinner as I, who hath stood it out so long against him: for answer to this, give me leave to give you some directions.

1. Ah poor soul, art thou willing to come to Christ? Then will Christ in no wise cast thee out, if thou comest to him poor, miserable, blind, and naked: O sinner, come not

to him in thy own strength, but come thus, and say, O Lord, here is a poor Soul, not worth a Farthing, O Lord make me Rich in Faith, O Lord, here is a miserable soul, Lord, shew mercy to me; here is a poor blind Soul, Lord enlighten me from above; here is a poor naked wretch, O Lord cloath me with thy Sons Righteousness: O Lord, help me, O Lord save me, least I perish, for I cannot help my self.

Direct. 2. Come to Christ by believing in him: Ah when thy poor soul is sinking headlong into Hell, and thou seest no way to escape the fearful wrath of God hanging over thy head, catch thou then at such a time fast hold on Christ: Oh then apprehend and apply all his benefits to thy poor soul: come this way, and grasp him in the Arms of thy Faith, and say: O Lord, I believe in thee, help thou my unbelief: And the answer which the Lord will give thee will be this: Be it according as thou wilt: Let Christ be in your hand, and the promise in your eye, and no doubt, though thou hast been a Rebel and a Traytor, yet Jesus Christ having received gifts for the Rebellious, will shew mercy to thee, and receive thee.

Direct.

Direct. 3. Come to Jesus Christ by repenting and forsaking all thy sins, thou canst never come to the Wedding-supper without the Wedding-Garment, the old man must be done away before all things can be made new Jer. 3. 14. Oh Jerusalem, wash thy Heart from Wickedness, that thou mayst be saved, Ezek. 18. 31. Make you a new heart, for why will you dye? Acts 17. saith St. Paul to the Gaoler, Repent and be baptized, and thou shalt be saved and thy House, Christ will never enter into an unclean heart: Oh get thy heart washed by the tears of true and hearty Repentance, and then Christ will come in and dwell with thee.

By this time I hope you see your absolute necessity of closing with Christ, and of opening the door to him: And having given you some directions, suffer me now in the conclusion to perswade you by all the bowels of Love and Mercy, which Christ doth exercise towards you; if Christ had come to destroy your Souls, he could not have had less welcome; will you not believe Christ? will you neither believe his Messengers? If the Ministers of the Gospel had been Messengers sent up from the bottomless Pit to deceive Nations, to destroy Souls, to drag them down to everlasting Darkness, there could

hardly have been a greater hate and outcry against them: Oh, hath Jesus Christ sweat and groaned, and travelled, and laboured in pain, and all to bring forth a Lye? Did he dye to purge and cleanse, and wash his people, and when all comes to all, it is but a Cheat? what do you mean Sinners by your wilful neglect? see what's the reason of this abuse of Gods grace, and mercy, and Patience, comes it not from sin? Oh, 'tis Sin hath made men Devils, Devils against God Devils one against another; there is not one sinner, but if God should pull up the sluces, and let his wickedness have its full course, he would do his utmost to damn all the World. Oh Friends! Let me beg you to consider what sin hath done: go to Mount Calvary, and see what it hath done there: what was it that slew the Lord of Glory, that put Christ to death? was it not those sins which were laid upon him? These were his Betrayers, his Murderers: These were the Thorns, the Nails, the Spear that wounded him: let the sweat, the cries, the groans, the blood, the soul that was pierced and poured out by sin, let these speak. Turn aside from Mount Calvary, & go down to the Valley of Hinnom, lay your ear to the mouth of Tophet, and hearken, O poor Soul, what work

sin

sin hath done there; what is it that hath filled Hell so full already? what sent down Cain, Judas, and Ananias, and Sapphyra, with those millions of Damned Souls, that are already tormented in those Flames: stand and admire! Oh, that thou art not there to bear them company! 'tis merely the mercy of God that spareth thee; O therefore be not high-minded but fear. Did God damn so many souls for nothing, for a trifle inflict so great Torments for so small Offence What was it that cast them thither, was it their Righteousness, or rather was it not their Iniquities? If you step down to those Chambers of Death, and ask those wretched Creatures: Friends, how came you hither? what would they answer? O it is our Sins brought us into this place of Torment; O says one, 'twas my Covetousness brought me hither: Oh, saieth another, 'twas my Lying brought me hither: Oh, said a third, 'twas my Pride, and Wantonness, and loathfulness: Oh sin, sin, sin; this is that for which we burn, we roar, we rave, we dye, we dye Eternally: O therefore Sinners despise the Riches of his Grace no longer, least his wrath break forth, and he tear you in pieces, and there be none to help: but let me beg you to open the Door of your

hearts

hearts, that the King of glory may enter in take the yoke of Christ upon you, for that is easie, and his burden for that is light? wash your heart from your iniquities, that you may be saved: Oh how long shall vain thoughts lodge within you? And my prayer to God for you shall be: That the God of Peace would sanctifie you wholly: and I pray God, that your whole spirits, soul and body, may be preserved blameless unto the Coming of our Lord Jesus Christ.

Now the God of peace make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight: that after you have run with joy the race that is set before you, you may possess a Kingdom, and a Crown which is incorruptible, which fadeth not away, reserved in Heaven for you.

T. P.

FINIS.

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